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September, 1949

THE HOLY YEAR OF 1950

HOLY YEAR AND WORLD PEACE

Address by

Most Rev. Msgr. G. B. Montini

THE MODERN APOSTOLIC MENTALITY

Rev. Philip J. Kenney

*Holy Father Encourages Women in Interest
of Family and Youth*

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Month by Month with the N.C.W.C.

Bishop Hurley Receives Title of Archbishop

The Most Rev. Joseph P. Hurley of St. Augustine has been given the personal title of Archbishop by His Holiness Pope Pius XII. While retaining the administration of the Diocese of St. Augustine, Archbishop Hurley has served as Regent of the Apostolic Nunciature at Belgrade, Yugoslavia, since October, 1945.

N.C.W.C. News Service Loses Staff Member, Georg von Alexich, by Death

Georg Maria Franz von Alexich, diplomat and educator, died at his home in Washington, D. C., on July 15. He is survived by his widow, Mrs. Ida von Alexich (nee Baroness von Friebeiss) and a 13-year-old daughter, Maria Charlotte.

Dr. von Alexich was a native of Vienna and had served the Austrian foreign service from 1917 until the occupation of Austria by the Nazis, when he resigned and came to the United States. Soon thereafter he joined the N.C.W.C. News Service, where his knowledge of ten languages and experience in foreign affairs were of great value. He became an American citizen in 1947. In 1942 he served as a senior analyst with the Office of Information. In 1949, he was appointed to the Graduate School of Georgetown University and subsequently was named a professor of comparative European governments, diplomatic administration, administration of justice and international relations. Last year he was awarded the Ph.D. degree at Georgetown.

May his soul rest in peace.

Civics Catechism for D.P.'s Published by N.C.W.C. in Five Languages

At the request of War Relief Services, N.C.W.C., a revised edition of the *Civics Catechism on the Rights and Duties of American Citizens* has just been published by N.C.W.C., for Displaced Persons. It is available in five languages—Polish, Slovak, Lithuanian, Croatian and German—and the English translation is set alongside the foreign-language text. The new booklet carries an introduction addressed directly to the DP reader:

"You are being helped to enter the United States of America by the National Catholic Welfare Conference—the organization of the Catholic Bishops of the United States, which represents almost 30 million Roman Catholics.

"With great effort and at much expense, a home and a chance to work has been secured for you. You have a serious responsibility to the sponsor who provides a home and a job for you and your family. . . .

"Remember, you are an ambassador for your native country; you are a representative of the Displaced Persons. Many people will take an interest in you. The Catholic Church of the United States, which tried to supply you with many of your needs in the Displaced Persons camps, will continue its concern for you, and desires that you be a good Catholic and become a good American citizen."

The original work (1920) was published in 14 foreign languages by the old National Catholic War Council, forerunner of the present N.C.W.C., and went through 28 editions as an aid to the army of immigrants who came to the United States in the wake of World War I.

Rev. T. J. McCarthy Appointed Head of N.C.W.C. Information Bureau

The N.C.W.C. Bureau of Information, established ten or more years ago, has been reorganized. The bureau will be attached to the Executive Department of N.C.W.C.

The Rev. Thomas John McCarthy, formerly editor of the *Los Angeles Tidings*, who has been released from his diocesan duties by Archbishop J. Francis A. McIntyre of Los Angeles, will assume the office of Director of the Bureau of Information on September 1, 1949.

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THE first Catholic Summer School in European Studies was successfully conducted at the University of Fribourg, Fribourg, Switzerland, from July 18 to August 27. Sponsored by the Newman Club Federation, the National Federation of Catholic College Students, the National Catholic Welfare Conference and Pax Romana, the sessions were directed primarily to American students, teachers and others interested in an opportunity to follow courses on contemporary European Affairs from a Catholic point of view and under Catholic auspices.

Courses offered an opportunity for study in history and European civilization with special attention to the fundamental problems of the ethnic and cultural pattern of present-day Europe; the Church in contemporary Europe; the major current of thought in Europe today and particularly a thorough examination of communism in the light of Christian thinking; European politics, with attention to the efforts toward European unity, federalism and the like; contemporary economic and social questions. Work in the French and German languages and letters with emphasis on current literary production and Catholic thought, was also included. A four-day trip to Rome, with an audience by the Holy Father, was a highlight of the session.

One hundred and eighty-six students from the United States, Panama and Canada attended the six-weeks' course. Enroute they visited Amsterdam, Brussels, Paris and Tours. Total enrollment included a like number of students from other parts of the world. Non-Catholics were among those attending, all interested in study at a Catholic university.

The significance of European reconstruction to the American people makes accurate and up-to-date information imperative. There is urgent need today of a Catholic center for the study of contemporary European affairs. The University

of Fribourg is in a superb position to make a continuing contribution to American Catholicism in future similar summer schools.

"ECONOMIC statesmanship does not begin in government. It begins in the people and in their own economic organizations." In a brief but pointed Labor Day Statement, Rev. R. A. McGowan, director of the N.C.W.C. Social Action Department, points to the threats facing our economy today as the result of a failure of right human relations based on the moral

Significance
of Labor Day

law. To overcome this failure "the demand is that employers, labor, farmers and the professions, on their own and apart from governmental compulsion, shall stand at the foot of the Cross and not only see their own personal dignity, but see also their dependence on others and others' dependence on them and their own obligation of brotherhood." In contrast to the Communist May first, which represents governmental control of economic life, Labor Day, as an expression of a fundamentally Christian attitude towards employer-labor relations, signalizes the organized cooperation of these groups. Only through the union of personal dignity and human brotherhood working together towards human solidarity is their hope for economic stability.

The four-page statement is being supplied on request and will be basic to a great many Labor Day observances.

PAGE 15 of this issue gives to organizations affiliated with the National Council of Catholic Women suggestions for reporting CATHOLIC ACTION to the members of their groups. Organizations of men, youth groups, study clubs, Your Magazine will find these suggestions equally valuable. This is *your* magazine and we are happy to aid you in every possible way to make its contents of the greatest value.

The Holy Year of 1950

ON Ascension Thursday, May 26, 1949, Pope Pius XII, by a formal reading of the Papal Bull, *Jubilaum Maximum*, "to all the faithful," promulgated a Holy Year to begin with the opening of the Holy Door just prior to the singing of Vespers of Nativity, 1949, and closing on Christmas Eve of 1950.

A penetrating and accurate appraisal of the purpose and meaning of a Holy Year—"a year of expiation"—is contained in *Jubilaum Maximum*. The special purpose of the Holy Year is "to summon all faithful not only to expiate their faults and amend their lives but also to lead them to acquire virtue and holiness." If men generally heed the invitation of the Holy Year "a most desirable spiritual renewal will take place and not only private but public morality will be in harmony with the teaching and spirit of the Gospel.

"When righteousness guides the convictions of individuals and directs their conduct, it must necessarily follow that new life and vigor will be infused into the whole of human society and that a better and happier state of things will ensue.

"Today, as never before, there is a most urgent need that all things be re-fashioned in the truth and power of the Gospel. Human efforts, even when they are laudable and not inspired by motives that are fallacious, are unequal to this great undertaking; it is august religion alone, aided by Divine Grace, that can prove equal to the greatness of the task, and, with the active cooperation of all, bring it to a happy conclusion."

In prescribing the conditions under which the Holy Year indulgence will be granted the Pope mentions praying for his intentions and then elaborates some of his intentions:

"Beloved children, you are certainly not unaware of the general intentions of the Roman Pontiffs. We desire, nevertheless, to lay before you with greater clearness and precision Our particular intentions regarding the coming Holy Year.

"Let petition be made to God in the first place that all by prayer and penance, may expiate their sins, strive to reform their lives and acquire Christian virtue, so that this great jubilee may happily prepare the general and universal return to Christ.

"Besides, the following petitions should humbly be made to God:

"1) That the loyalty which is due to the Divine

Redeemer and to the Church He founded be maintained by all with an unshaken spirit and the vigorous determination to combat the intrigues, deceits and attacks of the enemy;

"2) That all outside the Catholic Church, those who have wandered from the right path, even those who deny or hate God, may be illumined by the Divine Light and, under the influence of grace, be brought to obey the precepts of the Gospel;

"3) That everywhere, but especially in the Holy Places of Palestine, the tranquillity of order, founded on a just settlement, may be restored as soon as possible;

"4) That the various social classes, with hatreds banished and differences settled, may be united in justice and fraternal agreements; and

"5) That, finally, the great numbers of those in want may be given work to earn an honest living and receive the necessary and opportune aid from those in better circumstances."

The last paragraphs of the Bull proclaiming the Holy Year contain a direct instruction to those who will go to Rome in 1950—"this pilgrimage must not be undertaken after the fashion of pleasure-seeking tourists, but in that spirit of earnest piety which moved the faithful of Christ of every class and country, in past ages, to overcome numerous obstacles and hardships of a journey, sometimes made afoot, to Rome, in order to wash away their sins by the tears of penance and to implore pardon and peace from God.

"Revive this ancestral faith, this active fervor of Divine charity, kindle it to a new flame, spread it to others; and the result must be, with the inspiration and grace of God, that the coming great jubilee will yield most salutary fruits both for pilgrims personally and for the whole of Christian society."

Vatican City is accustomed to receiving hundreds, often thousands, of visitors daily. During the Holy Year, very probably, this flood of pilgrims will be increased greatly. Extensive preparations are now being made to accommodate the millions who will come in 1950. Coordinated with the Central Committee for the Holy Year in Rome, are as many national committees as there are respective nations—with a few tragic exceptions. In the U. S. the National Committee consists of the members of the Administrative

Board of the N.C.W.C. with Monsignor Howard J. Carroll as its secretary, and Bishop Martin J. O'Connor, rector of the North American College, as its representative in Rome on the Central Committee.

A single national pilgrimage from the U. S. would be impossible, for several reasons. Accordingly the U. S. Holy Year Committee is encouraging Provinces, Dioceses, and even smaller groups to sponsor their own pilgrimages, through the several experienced and competent travel agencies, expert in this highly specialized work. Overseas transportation facilities, both air and steamship, are scarcely adequate to the task ahead; the scars of war are still livid in many once proud and prosperous Old World cities; consequently it

seems prudent not to delay long in deciding when and how pilgrimages will be undertaken. Every assistance will be given by the Holy Year Committees.

Not in decades has a Holy Year fallen upon a more critical period in international relations. The uneasy time that has followed the termination of the shooting war shows some signs of becoming a genuine peace. Statesmen throughout the world are working desperately to achieve such a blessed eventuality. The moment for a worldwide movement of prayer and mutual understanding, forgiveness and cooperation is at hand. The objective of the Holy Year—the restoration of the peace of Christ—is indeed the innermost desire of the hearts of good men everywhere.

The Holy Year and World Peace

The following address by His Excellency, The Most Rev. Msgr. G. B. Montini, May 27, 1949, is an analysis of the serious and possibly decisive influence on world peace that may be the fruit of the Holy Year.

IS there any relationship between this religious celebration and the social and political conditions in our world? Is there a relationship between the Holy Year and peace among nations?

That there must be some sort of relationship was evident from the moment when the Voice which announced the Holy year included both peace and fraternity among the intentions which motivate this event.

At first sight, it would seem that it is one of effect and cause. The Holy Year could not be celebrated if the world, the society in which we live, did not enjoy some measure of peace and tranquility. Looked at in this way, the Holy Year might be defined as a consequence, one of the beneficial effects of peace. Peace has finally returned to the world and nations can permit themselves this celebration which demands that human lives be secure and human minds tranquil, thinking of things other than strife.

But this observation does not exhaust our subject. We cannot say that the Holy Year is just a consequence of peace and the sign of a tranquil world.

According to the Pope's intention, the Holy Year has a relationship not merely of effect and cause but also of cause and effect. It is intended as one of the factors productive of peace: a contribution which will widen, consolidate, and facilitate peace in the world.

In his address to the Sacred College

on June 2nd, 1948, when announcing the Holy Year for the first time, the Holy Father said: "The more the world of today keeps the more desolating spectacle of its dissensions and its disagreements before its eyes, the more binding the duty of Catholics to give an enlightening example of unity and cohesion without distinction of language, nation, or race. In the light of this ideal of concord, We welcome the approach of the Holy Year with gratitude to God and trust in His assistance. . . .

"After the sad times lately passed, full to the brim with the chalice of sorrow and anguish, may this Year made truly Holy by the grace of God Almighty and the intercession of the august Mother of God, of the Princes of the Apostles, and all the saints be the herald of a new era of peace, prosperity, and progress for the human family. This is Our most cherished wish, the object of Our most fervent prayer."

The same thought, the same aspirations are expressed in the special Holy Year prayer written by the Sovereign Pontiff "Grant O Lord, peace in our days, peace to souls, peace to families, peace to our country, peace among nations."

The Holy Year is part of the present Pontiff's line of conduct; it is intended as a prolongation, an application of the program—in every day language we would say politics—of

the Holy See. All I have to say concerns two very simple things, *why* and *how*.

I

It is easy to state and understand *why* the Holy Year enters into the Pope's peace plan.

Why? Because the whole Catholic Church is an organization, an institution for peace: if you are to have a human family of Divine foundation that works, suffers, teaches, preaches, toils, and dies, it is necessary to establish it as one big, single family, the Catholic family, the Church.

The Catholic Church exists, a Divine institution established to bring men together as brothers in one fold, to bind them in one vast society which makes every allowance for individual habits, differences, and rights. And the Church is the first to vindicate these rights for she has a Divine mandate to form men into one immense, majestic and supreme order.

The Church is one, the Church is Catholic. Try developing these two ideas. Consider them not only as the marks which distinguish the true Church from other religious or Christian bodies. Consider them as the origin of its formation, as the genius of its composition, consider them as the intentions animating any man who makes the ideals and laws of the Church his own, and you will see that all who call themselves Catholics are simply ministers of peace, apostles of

peace, workers laboring for concord, brotherhood, and friendship among men.

It is a most unjust and calumnious thing, therefore, to try and make people believe that the Pope is a friend of war, a sower of discord, a promoter of antagonism among nations, or, most outrageous of all, that his hands are dripping with blood. Yet some people are simple enough to give ear to such absurdities.

The Holy Father has exhorted. Recall his utterance at Castelgandolfo on the 24th August, 1939, the tragic eve of war. It is still engraved in people's memories, for it was one of the Holy Father's first broadcasts at a time when there was a hope that his voice would be heard above the growing din that ended in military conflict. "Danger is at hand but there is still time. Nothing is lost by being at peace. Everything is doomed by taking up arms. Let men try and understand each other. Let them have recourse to treaty."

The Holy Father has taught. Volume after volume has been issued setting out in an orderly, I would even say scientific, manner both the theory and practice of his teaching on peace. And there are documents, too, his Christmas broadcasts of 1940, 1941, 1943, and, recently, that of 1948, in which his teaching was made public to all men of good will, presented to them from different points of view, and linked up with his sovereign principle, *Opus iustitiae, pax*.

To exhortation and teaching, the Holy Father has added diplomacy. He has lost no opportunity of giving timely encouragement and advice, of suggesting moderation and reflection. He has pleaded, admonished, spoken so calmly that the seemingly impossible became an easy thing. But his sole object has always been to prevent enmity among men, to stop their rushing at each other's throats, and to prevail upon them to cease raising insoluble questions of prestige or antagonizing each other with stubbornness. He has continually tried to persuade them to come to peaceful and reasonable solutions not by means of conflict, oppression, or war, but in the way he has so often recommended, by discussion, reasoning, and diplomacy.

Lastly, the Holy Father has given himself wholeheartedly to works of charity. By his deeds, he has proved his continual wish for peace. No one has turned to him in misery or affliction, poverty or sorrow without receiving an answer. In the face of human suffering, I do not think he has ever said: "This is not within my

competence," "I cannot interfere in this," "Where shall we find the means?" He has always spoken kindly, paternally, and helpfully. So much so in fact—you can take my word for it—that he frequently found himself in a very awkward position. "We must find some means." "What shall we do this time?" "We simply must find the means."

Under the pressing influence of his charity, some means was always found. When intermediaries did not fail, no one went without proof of his beneficial, loving and human presence.

The Holy Year is merely a continuation of this peace program.

II

All this is simple and obvious. But you and I find it harder to see *how* the Holy Year can be a factor for peace.

I have a picture in my mind of something humble and pious. I see columns of peaceful, unassuming pilgrims, decent young boys and girls, devout women, people from the country, from distant lands. Headed by a Crucifix, the columns mount the steps of St. Peter's to the sweet sound of peaceful hymns. In their hearts and on their lips, the singers have the prayers they learn in their parish churches. This little world, devout and full of aspiration, almost spell-bound by the poetry of the Faith, approaches the solemn Basilica, beating its breast and asking God's pardon for its sins.

But are we not only speculating about these figures we have seen from our window in the Vatican and which we shall see next year crossing the immense *piazza* with the calm step of innocent and friendly people? Is it possible that they are the people who contribute towards peace? Are these the armies which defend it?

Considering the Holy Year from the external point of view, we would say it is impossible. There is too great a difference between the Holy Year represented in this way and peace, which, as we all know, is a great and difficult thing. It is a great, difficult thing to bring men together in concord, to bridle greediness when it becomes national, to balance interests when they have continental proportions, to equilibrate differences so tenaciously rooted in history, to direct international organizations when modern civilization requires so many laws, procedures, bodies, committees, and establishments for peace.

I can never look at an airport, a railway station, a Parliament in session, a university, a street in a big city, a political map of the globe, or any of the inventions of the modern world

so close to me without feeling admiration for it and without contrasting it with my ecclesiastical world. How big the modern world is! How well organized! How powerful! And who could even name all its international organizations with their network of institutions, interests, methods, protocols, and chanceries, all of which are designed to bind the world in order, civilization, and peace.

These world organizations tend powerfully and, I would like to think, honestly towards peace. But to confront this vast and complex world with the humble Church of God is something which makes us think, something which perplexes us. Is there anything in common between the two? Yes. It is something which derives from the fact that the modern world, the society in which we live also has a great thirst for peace. It may be that this desire is produced by the exasperation and the suffering caused by the late war, or the richness of the world which surrounds us, the abundances of its discoveries, the power of machinery to conquer it and turn it to its own uses, perhaps even political propaganda where affirmation of peace is a mere commonplace. But the fact remains that, in our day, in the moment in which history has placed us, there is a profound longing for tranquillity and peace.

This is the delicate and important point. On the one hand, we see communications, international organizations, the dissemination of rights, conferences, all the *means* for peace growing, improving, and multiplying. But this increase is grossly out of proportion with results. All the machinery for peace is enormously developed in legal and military, scientific and political fields. With all this, however, peace has become no more stabilized.

Why will men go to endless trouble in composing formulas for peace when at the same time they can face each other at any given instant and feel that there is an abyss between them?

They study, write, speak, sit tightly packed round a table, draw up programs and appeal to principles but, at a given moment, they become aware of the infinite distance between each of them, conscious of the fact that they are there to sum each other up, to trick, betray and to fight each other.

What does all this mean? It is the drama in which we are living. We might call it the crisis of peace. It conceals one of the commonest and most deadly problems of our day, the uncertainty of peace.

It would be most interesting to make a patient analysis of this prob-

lem. The word peace can be easily misunderstood because it is interpreted in so many ways by so many different people. Let us ask ourselves why we all want peace. To arrive at the right answer, we must discard the purely external facts we continually see and read about and approach their psychological background. If we do this we shall see that the idea of peace which seemed to be one of concord of opinions and aims has a completely different origin.

The word peace, I repeat, is one that is easily misunderstood.

Some men seek peace because they are faint-hearted or afraid. If you give in, they say, you will have peace. All you have to do to obtain peace is not to resist, not to insist on your rights, to allow yourself to be prevailed upon by the stronger, not to raise the question of justice.

In one of his speeches before the entry of the United States into the war, Roosevelt denounced the peace which the Reich wanted to impose. "A nation can be at peace with the Nazis," he said, "only at the price of total surrender." (R. E. Sherwood, *Roosevelt and Hopkins*, page 226.)

Other people go about making peace in a strange, subtle, almost poisonous spirit of scepticism. If you want peace it is sufficient to have no principles. It is principles, ideas, and faith which give rise to wars. If we are taught that all this is only a useless attempt of human intellectualism and that to live in harmony with everybody and become gradually more human it is sufficient to be persuaded that one religion is as good as another, that one philosophy is as good as another, that one theory is as good as another, and that one doctrine is as good as another, all we have to do is to renounce everything in order to live in harmony with everybody and to become gradually more human.

There is another concept of peace much more widely diffused, much more popular. Peace, say the supporters of this idea, has for its object the enjoyment of something. Let me enjoy my work in peace, we say in everyday language, let me enjoy my savings, my home, my Sunday, my office. I want to live in peace. No desire could be more legitimate or respectable and we do no wrong in cultivating and defending it. But, on analysis, this attitude also frequently betrays a dangerous weakening of principles. It is the peace of the Hedonist, the desire of peace based upon one's own well-being, upon the material and immediate enjoyment of life. In the long run this idea makes

us discard principles for which we must live and think and, if necessary, serve and die, and adopt others based on egoism, our own comfort, our homes, our families, and on our own little interests.

There is another dubious conception of peace: the strong peace, the peace that is enforced. Impose strong measures, say the upholders of this view, and you have immediate peace. Peace is a matter of external order. If people do not want it we shall enforce it. It must be enforced. Every attempt to disturb it must be repressed. In this way peace spreads quickly through the masses and through society; a peace enforced by the arm of the law, an exterior peace, a totalitarian peace, an arbitrary peace imposed upon a great mass of men who can no longer defend themselves. A little oligarchy decides the destiny of nations applying its own program to them as though they were the object of an experiment.

Lastly, there is a widespread and still more serious abuse of the sacred word peace. Today we have an example of it here in Italy where the word peace is used as the slogan for deceitful propaganda, a mask to hide other objects and other aims. Used in this way, peace is an instrument of class struggle, and of the subversive disturbance of society.

Faced with all these many uses of the word peace, what is the attitude of the Church? What is her reaction?

The Church, as we know, is first and foremost a spiritual society and, therefore, of its very nature, outside the conflict which disturbs the secular world.

Given this definition, you would say that the peace towards which the Church inclines, the peace it teaches, is an extraneous peace. The Church proposes aims and thoughts of a spiritual and superior order and thus tries to set men above the struggles which divide and separate them. By its nature, the Church remains distant and passive, *au dessous de la mêlée*. She does not wish to entangle herself. This is what she does for peace, a peace extraneous to the world in which we live. This interpretation is partly true. The Church does try to direct the lives and minds of men in a different way, and to let them breathe a purer atmosphere where their minds and spirits can cast off the chains of mere temporal and material interests. She tries also to raise them up to a wider and more tranquil environment.

But there is more than this. The man who judges the Church merely by her efforts to render souls extraneous to earthly conflict, is giving an incomplete definition of her action.

The action of the Church is not only neutral and passive. It is active also. When the Pope was setting forth his intentions for the Holy Year he did not speak merely of a prayer for peace or of simple aspirations. He also talked of action for peace.

Do these words contain a promise? Is there some program in mind? I think there is.

What will it be? At this point I must draw attention to reality. I do not wish to condemn but it is evident that human efforts to bring about and maintain peace have born little result.

After so much effort, so many promising attempts, peace has not come. On those occasions when there has been some measure of peace what have we seen? A spirit of understanding has been produced, minds began to think alike. It was not a mere coincidence of interests or of opinions but a drawing together of souls, and this produced a spirit of peace. What it comes to is this, that the amount of peace you have is equal to the diffusion of the spirit which upholds and nourishes peace. Where this spirit does not exist there is compromise, a temporary equilibrium but within a year there will be some snag, war will be hovering in some quarter. There will be no true peace.

Quam mundus dare non potest pacem go the wise words of the ancient liturgy. The world—I repeat I am not saying this to condemn but we must be frank enough to make it known—the world of itself, of its own strength, with its own civilization and by its own effort is not capable of producing a true, sincere and solid peace.

Why does it not wish to, why cannot it not produce a true, a solid, and a sincere spirit of peace? If we know the answer, we have the key to peace.

Peace cannot be brought about by political or diplomatic action alone without depriving Providence of its part. But it can be obtained by another method, by another means and chiefly—yes chiefly—by a means which produces the spirit of peace.

This means—I say this because I believe it, and we must all say it because we can see it,—this means is religion.

Religion alone can produce that spirit which makes men truly brothers.

I recall the vivid impression made upon my mind several years ago by the last utterance of a politician before retiring from Parliamentary life. The man in question was Baldwin. Addressing the young people of England, he spoke to them like a man of religion: "You must labor for concord

and brotherhood among men. Remember that you cannot make men truly brothers unless you make them aware and certain that they are children of the same Father."

The real source of human fraternity is the Divine Fatherhood. The man who does not believe in the Divine Paternity can have no strong belief in the brotherhood of men. The reasons which make men brothers also make them adversaries. *Homo homini lupus*, we might say looking at this from the point of view of natural philosophy, with the same assurance and the same reasoning as when we say that men must fraternize with solidarity. To find a reason which cannot be contradicted, we must look beyond human society.

Men must build peace "vertically," if I may use the term. They must establish their right relations with God and then they will be able to construct a "horizontal" peace, that is, to establish relations among themselves.

The Holy Year is above all an effort, an attempt, an invitation, a religious call to the world and to men's consciences. It is as though the Pope takes a trumpet and calls upon mankind to return to God believing in His goodness and His mercy, to look within themselves in His presence, to find how much they need His pardon, to gaze on High and see that we are all equally sinners miserably bound together in a solidarity that can be called nothing more than the solidarity of evil. We are all children of one original sin, we are all descendants of a common degenerated race, we are all unfortunate people, we are all sinners, we need the Almighty, Our Father, to smile upon us, to pardon us and to bestow upon us that comfort which gives life its sense of dignity, which gives life hope, and which gives it concord.

This is the invitation the Pope gives us when he says *Levate capita vestra*. Lift up your heads bent over the furrows ploughed by the sweat of your brow, over your tasks, over your struggles, over your trenches. Lift up your heads and look on High at the goodness of God shining with infinite tenderness Who loves you and Who calls you to be deeply sincere, just, anxious for the pardon and the justice which can come from God alone.

The Holy Year is, I repeat, a force and a voice which passes throughout the world. Therefore, you must not form a little picture of a handful of men or women going in tears to the Basilicas of Rome seeking pardon for their sins. Think rather of an enormous canvas the size of the world

showing the awakening of conscience throughout the globe.

Yesterday, the Holy Year was proclaimed to the world at large. Every bishop will publish the announcement in his Cathedral; every parish priest will read it from his pulpit; every assistant priest will impart it to his sodalities; every head of a good Catholic family will tell it to his own loved ones and he will say to all: "The hour of prayer has arrived, the hour of penance has arrived, the hour of hope and spiritual joy has arrived. Let us become better, let us become more pious, let us become more united to God. All our differences, our strife, and our bickering seem to have become simplified as though by magic. Why must we go one against the other? Why must we be enemies? Is it not possible to live in harmony, to find a solution of the conditions which we all share, when we all have need of the same pardon from God, when we are all united in the same one family under the same one Head and invoke God's mercy and ineffable comfort?"

The picture of Holy Year becomes great and majestic if looked at in this way and Rome will see glorious signs. It will see the children of the Kingdom coming from East and West. It will see a scene like that described in the Lesson for the Epiphany: *Surge illuminare, Jerusalem, quia venit lumen tuum* (Isaiah LX, 1); a world covered in darkness and obscurity and, above it, a Light that is lit to guide all men to it; all mankind moving forward peacefully towards one Center.

Humanity is born again and Rome will see the signs of it, the sense of unity, the sense of Catholicity. These two marks of the Church will appear to us in a bold light and we shall see something of the Church living in the mind of God.

What of those who live far away? What of foreigners? What of adversaries?

I would not be at all surprised if an event of this nature produced a powerful effect upon all men in good faith, not only Catholics.

Is it possible then that the churches separated from the unity of Catholicism will not see and feel that the Church is one and must be one and that, on this point, there can be no quibbling?

Sometime ago an honest but stubborn Protestant told me with wonder and joy of a meeting of several representatives of all the separated churches held in Geneva some months before. He told me that the representatives of very many separated churches gath-

ered together in the Church of St. Peter of Geneva, a most beautiful church which was once Catholic and which has kept everything except its heart, the altar which was razed to the ground and exists no more. "If you knew," he said, "how beautiful it was to listen to one man praying in Slav and another replying in English, to hear one person singing in French and another reading out the Bible in German whilst a third intoned a hymn in an Oriental language. It was so beautiful. . . ." I interrupted after a while saying: "But, Sir, that is Catholicism."

What is so beautiful about the assembly of Catholics at Rome is that there will be no question of different faiths. The beauty lies in the gathering of the masses, in the harmony, in the concord, and in that light of unity which will shine upon the meeting of nations so diverse.

Is it possible, I repeat, that when Catholic unity gives the world so clear an example of itself, such a shining proof of what it is and what it wants to be, is it possible that those who stand far from it will not feel that it is an open house, that its arms are stretched towards them, awaiting them and that today, they are ready to welcome them, to facilitate their return and to cherish and honor them?

Is it possible that all those who are laboring to build up a new society, to consolidate it, to eliminate social questions, to give the humblest classes a better deal, a higher standard of living, is it possible that they will not feel that in the Catholic Church, the sense of being one of a family, the sense of community is so much alive, so present and can be also (let us hope that we shall make it so) so effective as to stupefy the eyes of those who gaze upon this still living and modern phenomenon?

Is it possible that even those who do not believe and those who are enemies, if honest, if of good faith will not realize that here is something so beautiful and so great that, at the very least, it merits respect and should not be treated as one of the vilest and abject things as the newspapers of our adversaries make out today.

Let each of us who understands this great event and who has this lofty idea of the universality and unity of the Church spread this happy announcement far and wide.

Dwellers in distant lands, even those who do not share the Catholic faith with us although they believe in God, let them know that the Catholic Church in its strenuous defense of the Truth, esteems them, considers them, and awaits them.

The Modern Apostolic Mentality

Rev. Philip J. Kenney

The Lay Apostolate Today

Article I

"EXERTING a Christian influence on my environment," an apostolic-minded layman recently remarked to the writer, "is like trying to alkalize the ocean with one Bromo-Seltzer."

The layman was neither pessimistic nor self-righteous. His comment was simply a hard-bitten expression of the enormity of the task that confronts the lay apostolate. He went on to philosophize that in his surroundings, strong secularist pressures have fashioned the prevailing patterns of thought and action. Including himself among the victims of the pressures, he pointed out that as men are engulfed, they embody and thus strengthen the pressures.

"And so?" I asked, urging him on.

"In my shop and in every other shop," he continued, "secularistic pressures are social. They'll never be corrected if we act simply as isolated individuals. All of us have to work together. And as normal American citizens, by the way, not as pious hermits or cloak-and-dagger crusaders. We've got to build a movement of people who will set up an opposing pressure. We've got to tackle secularist situations and attitudes one by one and keep hacking away at them."

This year's Forum Series is pointed towards the problem presented by the layman in describing his surroundings. The Series will have its setting in the typical American scene. Assuming the fact of secularism (as explored in the '47-'48 series), the articles will continue on the remedial theme (as developed in the '48-'49 series) and will approach the problem from the eminently practical standpoint of the lay apostolate.

It is a commonplace that an understanding of secularism is simply a point of departure and by no means an ultimate objective of the lay apostolate today. The real objective is to put religion back into society. To understand secularism is a necessary but *preliminary* step in that process. We are all quite thoroughly persuaded that religion has been relegated to a corner of the popular mind and politely isolated from large areas of everyday living. Further analysis of secularism's inroads will

always, of course, be in order. It is suggested, however, that to trumpet new evidence will be to little avail unless two conditions are fulfilled; first, that Catholics beware of the conscious or unconscious assumption that they have somehow remained untouched by the secularist blight; and secondly, that the lay apostolate place its preponderant emphasis not on diagnosis of the social malady, but on the restoration of religion in those areas of life from which it has been urbanely banished. Diagnosis, medication and surgery are all to the good, but society's health stands to gain much more as Reverend John Courtney Murray, S.J., suggests, from "solid nourishment and exercise in the full-orbed sun of Christ, the Light of the World." And to continue the medical figure, it is well to ponder the remark of the wit "let us not be putting band-aids on a wooden leg."

To reChristianize all that has been deChristianized has become the modern emphasis of the Church, and this emphasis is particularly pronounced as the laity participates in the apostolate of the hierarchy. It is the layman's unique responsibility to carry the Light of the World from the Church into the State, from the City of God into the City of Men. The lay apostolate is nothing more, or nothing less, than the organized transference of the Light from the spiritual to the secular sphere. The process is comparable to the electrification of the homes, offices, schools and factories of the community. So widespread is its diffusion and adaptation, electricity may be said to power the community. Equivalently, the Light of the World, radiated by laymen, must supply the spiritual power and enliven the soul of the community. Through human instruments, the City of God animates the City of Man. It is this marvelous truth which signalizes both the necessity and the nobility of the lay apostolate.

From this it follows that the lay apostolate is not a matter of mere membership in a parish organization, or participating in committee work that requires an hour or two each week. The lay apostolate is a full-time job in the sense that the layman radiates Christ twenty-four hours per day,

seven days per week; it is a full-time job in the sense that the layman lives a full life in the world but lives it well. The lay apostolate involves a vivid appreciation of society's need for the Light, and of the layman's role in reflecting and radiating the Light. It requires a sense of group action, social action. It demands that laymen, accepting responsibility for the moral tone of their surroundings, discover the contradictions between the real and the Christian ideal, and then proceed by both individual and social action to do what they can in the way of bettering their immediate environment.

The lay apostolate demands, moreover, a firm grasp of the fact that while in many instances the layman helps the priest to do the priest's work, there are a greater number of circumstances in which the priest must help the layman to do the layman's work. As we have seen, the layman's work is to carry the Light from the parish into the neighborhood, factory, office, club. To think of the apostolate as exclusively "church work" is to fall far short of full-blown Christian vision. It is quite true that some lay organizations have as their purpose the building up of the parish. But in considering the larger apostolate one must take the wider view of its purpose as that of a movement by the parish to build up the community. To be sure, the lay apostolate is walking on one leg if there is no carry-over from parish to community.

It is in this sense that we see the aptness of de la Bedoyere's expression that the purpose of the lay apostolate is "to catholicize man's secular function." If religion is to be brought back into life, it will be done through the instrumentality of the Christian citizen as he performs his secular functions. It will be accomplished by laymen who understand that it is secularism in reverse to build an intense individual piety that does not spill over into works of secular, social action. It is precisely in man's secular function that the Light must shine forth. There are right ways and wrong ways, religious ways and irreligious ways, of exercising such secular functions as holding membership in a trade union, voting in municipal elections, owning taxable property, buying and selling of any kind, listening to the radio, watching television, reading newspapers and magazines, patronizing neighborhood theatres. There are moral responsibilities attached to the performance of these and a hundred other secular functions. To ensure their correct performance, that, namely, which is dictated by the common good, by the moral law, the Church relies upon the lay apostolate.

Above and beyond man's individual secular functions, there is a social goal towards which all Christian citizens must strive, that of building an ordered, organic community. Just as a cath-

edral is no mere pile of stones, the City of Man is not a happenstance assemblage of human beings and human institutions, each going his and its own way with little or no thought to the common good. Society, like a cathedral, is an edifice in which parts are fitted together so as to comprise an organic unity. Its goal, which serves as its norm of justice, is the common good. Man has a social secular function, then, in establishing the external order of the community, in advancing the common good.

Thus far, this much seems certain: the Light will illuminate and bring order to the community if the Christian citizen, his conscience formed, conducts himself responsibly in exercising his secular functions, individual and social.

Then a step further. Unless the layman grows in the Christian sense of togetherness, unless his apostolic efforts are exerted in close cooperation with his neighbors, friends and fellow-workers, no appreciable crack will ever be made in society's secularistic shell.

Pius XI, who was, to be sure, the great modern architect of the lay apostolate, never tired of stressing the social character of Catholic Action. "The personal apostolate," he said, "cannot any longer suffice, if, indeed, it ever did suffice." By no means did the Pontiff invalidate the manifold forms of individual action. To him it was a question of emphasis. And in season and out of season he insisted that the social apostolate was alone adequate to cope with the "social transformations" of recent generations. "The problem," writes Rev. John Courtney Murray, S.J., "is to alter a social reality, our paganized order of civilization, which is a complex of institutions that will not yield to individual pressures. The essential thing, therefore, is to create a solidary laity, an adequately social principle of a social effect."

Worthy of careful study in this connection is the illuminating work "The Act of Social Justice," by Rev. William Ferree, S.M. (Catholic University Press, Washington, D. C.). The author has made an immense contribution to lay apostolate thinking by analyzing society's "institutions," i.e., the solidly rooted network of customs and attitudes which penetrate and bend individual consciences to conformity. Father Ferree's approach to reChristianizing, let us say, the current standards of popular entertainment, would not be that of the pressure group. It would consist of the gradual refinement of the popular taste, accomplished by the influence of the worker on his fellow-workers, the student on his fellow-students, the housewife on the mothers with whom she is in contact in the neighborhood.

Two particular conclusions may be drawn. The first is that, human considerations to the contrary

notwithstanding, the lay apostolate cannot abide astigmatic vision in its leaders. If shortsightedness is tragic in the conduct of a military campaign, it is more tragic in the battle in which the Light, relying on human instruments, vies with the powers of darkness for the City of Man. Too much is at stake for officers of lay organizations not to appreciate the breath-taking scope and the enormous responsibility of their apostolate. The times permit neither delay nor limited effort in firming up programs of education, in gearing the education to community problems, in translating the education into dynamic action.

The second conclusion, flowing from the first, pertains to the function of the spiritual moderator. His task is to "form and assist" lay organization leaders. The spiritual formation which he imparts deepens in lay leaders their sense of the Mystical Body, solidifies their conviction of the role of laymen as Christian citizens, sharpens their perception of the problems which the organization must confront. The priest's vision and zeal will be mirrored in the lay leaders with whom he is associated. He is indeed the "soul of the apostolate."

The late Cardinal Suhard wrote in his celebrated Lenten Pastoral of 1948 that "... the mission of the Christian is not only an apostolate: it is the convergence of three simultaneous actions: religious, civic and social. Before the size of the task, the isolated Christian is powerless. It is the honor of our Catholic Action to have thoroughly understood this." In the mentality of our lay leaders there is no place for fashionable despair. Their spirit must be akin to that of the founding fathers and the early pioneers of this nation. Their spiritual formation must engender the profound conviction that in God's good time, the Christian revolution will take place. Frightening as it may at times appear, the task of the lay apostolate is hardly as herculean as alkalizing the Atlantic.

1949-1950 Forum Series

THE N.C.W.C. Forum Committee, representative of the departments of the National Catholic Welfare Conference, offers its 1949-50 series of eight articles, month by month, under the general title "The Lay Apostolate Today." These have been prepared for general use and should be especially helpful to organization and educational leaders.

Use the articles:

For your own information

As texts for discussion clubs, forums, round tables, radio talks

As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

QUESTIONS FOR DISCUSSION

1. What is the particular emphasis of the lay apostolate today?
2. "The lay apostolate is the organized transference of the Light from the spiritual to the secular sphere." Explain.
3. In what sense must the lay apostolate be regarded as a full-time job?
4. What is meant by catholicizing "man's secular function"?
5. Why must the lay apostolate stress action by groups of people working together rather than action by isolated individuals?
6. What is the specific task of the priest in the lay apostolate?

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CATHOLIC ACTION—MONTHLY PUBLICATION OF THE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the
Archbishops and Bishops of the U. S.

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NATIONAL COUNCIL CATHOLIC WOMEN

Executive Secretary Resigns—
Southwest Regional Conference
—Conventions—With
Our Nationals

N.C.C.W. EXECUTIVE SECRETARY RESIGNS

IN the resignation of Miss Ruth Craven as executive secretary the National Council of Catholic Women loses the last of the secretaries of its first quarter century. Speaking at the farewell party given in her honor at the N.C.W.C., Rt. Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference, characterized her resignation as the end of an era for the Women's Council. He described her leaving as the close of the pioneer period of the Council, for she had known and worked with many of those who charted the course of the N.C.C.W., and was in all ways a worthy successor of that great Catholic woman leader, Miss Agnes Regan, first executive secretary of the National Council of Catholic Women.

Miss Craven's resignation was reluctantly received by Mrs. A. S. Lucas, national president, and the Board of Directors. She relinquished the office of executive secretary upon her marriage to Dr. George Rock, dean of the Graduate School of Arts and Sciences of the Catholic University of America. All those who have been associated with her in her work recognize the talents she brought to it, the great contribution she made, and the lasting effect on the Council of her vision and her perseverance in fulfilling her ideal of its mission. In recognition of her loyal and valiant service to the Church, His Holiness Pope Pius XII recently honored her with the award *Pro Ecclesia et Pontifice*.

At the party, telegrams of felicitation were received by Miss Craven from Most Rev. Robert E. Lucey, Archbishop of San Antonio and Episcopal Chairman of the Lay Organizations Department, N.C.W.C., and Mrs. Lucas.

Miss Craven came to the N.C.C.W. in 1941 as field secretary, becoming assistant executive secretary in 1942 and executive secretary in 1944. Previous to her association with N.C.C.W. she had been assistant executive secretary of the National Center of the Confraternity of Christian Doctrine, associate editor of the *Bengalese*, and family case worker with the Catholic Charities of Washington. She was educated in Catholic schools of Washington, receiving her A.B. degree from Trinity College and doing graduate work in English literature at the Catholic University of America.

While Miss Craven continued the pioneer organization work of her predecessors, the development of the Council as the channel through which the programs of the Bishops would be brought to the lay women of the country was the object of her zeal, and to it she gave untiring effort. That there are today many hundreds of trained Catholic lay women is due in no small measure to the opportunities provided for their training through the foresight of Miss Craven. Her constant effort has been to give concrete expression in the Council to the social teaching of the Church.

And lastly, those who have worked as the members of her staff ask the privilege to use these few lines to express their deep regret at her leaving, their appreciation of her constant interest in their well-being, their recognition of the inspiration which her vision of unity in the work gave to them. Their sincere gratitude is hers today as they say, "Best wishes for all happiness in the years to come."

Miss Irma Piepho, administrative assistant, is in charge of National Headquarters.

N.C.C.W. SOUTHWEST REGIONAL CONFERENCE

THE N.C.C.W. is devoting the days of its Southwest Regional Conference, to be held in San Antonio, Texas, October 2-4, 1949, to a consideration of "The Child and His Needs: In Home, School and Community." Most Rev. Robert E. Lucey, Archbishop of San Antonio and episcopal chairman of the Lay Organizations Department, N.C.W.C., and the San Antonio Arch-

diocesan Council of Catholic Women will be hosts to the conference which is being co-sponsored by the Archdiocesan and Diocesan Councils of Catholic Women in the Provinces of Denver, Los Angeles, San Antonio and Santa Fe.

With local variations, the problems of the Southwest reflect general needs. Everywhere there is need of religious training, of better under-

standing of Christian family life, of information concerning national and state social legislation, of knowledge of the progress of education. Everywhere there are housing shortages, inadequate wages, racial tensions. And everywhere these conditions affect children and youth. This conference, then, offers a study of the problems our people face and possible solutions in the light of Catholic principles. It should be attended by all in the area who take seriously the admonition of the Holy Father that Catholic women have a duty to assist in forming the life of today.

Conference sessions will also be preparatory for Catholic lay participation in statewide conferences being encouraged this year by the National Committee on Children and Youth, closely associated with the Federal Security Agency. These state conferences will precede the White House Conference on Children and Youth to be held in 1950.

The conference will open with Pontifical Mass in the Cathedral of San Fernando. A meeting of presidents of diocesan and deanery councils of Catholic women and designated representatives of

affiliated national organizations will follow, with a sightseeing tour of the city and tea at the Archbishop's residence in the afternoon. The evening session will keynote the conference with addresses on "The Christian in Action" and "The Child—Citizen of the Future." In the days that follow vital, present-day questions affecting the area in such fields as religious education, family life, social action, education, youth will be discussed. Special consideration will be given to the work of the Bishops' Committee for the Spanish Speaking. Each session will point up desired goals and local responsibility. This responsibility will be emphasized in the address given at the closing banquet by Archbishop Lucey on "Local Responsibility for Meeting the Needs of the Child."

The Gunter Hotel is headquarters for the conference. For hotel reservations at the Gunter write the Gunter Hotel, San Antonio, Texas. For other hotel and housing information write to the Hotel Reservations Chairman, Mrs. L. J. Gittinger, 121 West Ridgewood, San Antonio, Texas, and Private Housing Chairman, Mrs. William Finto, 609 East Elmira, San Antonio, Texas.

CALL TO ACTIVE CATHOLICISM SOUNDED AT D.C.C.W. CONVENTIONS

Oklahoma City-Tulsa . . . Most Rev. Eugene J. McGuinness, Bishop of Oklahoma City-Tulsa, reminded the women attending the 20th annual convention of the Oklahoma City-Tulsa D.C.C.W., June 1-2, that "The strength of the Council lies in the realization of its members, as individuals, that they are the Church." The program developed the theme, "The Christian Mother—God's Light in a Dark World." A tea to honor past presidents and all pioneer Council workers was held at the Bishop's residence. The *Regina Matrum* award was presented to Mrs. Fred Aaron as Oklahoma's Catholic Mother of the Year. Mrs. J. P. Berney was reelected president. Speakers included Mrs. Neal Sullivan, N.C.C.W. first vice-president, Mrs. Thomas G. Garrison, past national president, and Very Rev. S. A. Leven, spiritual moderator.

Kansas City, Mo. . . Most Rev. Edwin V. O'Hara, Bishop of Kansas City, celebrated the Mass which opened the annual meetings of the Diocesan Councils of Catholic Men and Women, June 5. His Excellency reminded those in attendance of their calling, by virtue of the sacrament of Confirmation, to participate in carrying on the work of Christ. The D.C.C.W. reelected Mrs. Otto Schmid president.

Evansville . . . A panel, "You Can Change the World," held at the 4th annual convention of

the Evansville, D.C.C.W., June 10, pointed up the individual's opportunity and responsibility to exert an influence for good in the life around him. Such opportunities offered in the field of writing were discussed by Mrs. Howard Slaughter; education, Mrs. George Littell; politics, John Carroll; and business, Thomas Mooney. Following the convention, the panel was twice broadcast over the radio. Most Rev. Henry J. Grimmelman, Bishop of Evansville, celebrated the Mass opening the convention and delivered the sermon. Greetings from the National Council were extended by Mrs. Rollin A. Turner, director, Province of Indianapolis. Miss Louise Sonderman continues as president.

Boise . . . With the Southern Deanery Council as hostess, the convention of the Boise D.C.C.W. was held at Buhl, Idaho, June 14-15. Rt. Rev. Msgr. J. P. O'Toole, P.A.V.G., celebrated the Solemn High Mass opening the convention in the presence of the Most Rev. Edward J. Kelly, Bishop of Boise. The program, presenting the theme "Modern Martyrs," was prepared under the direction of Mrs. A. J. Finke, president. Mrs. Finke is continuing in office.

Reno . . . Mrs. J. Selby Spurck, national chairman, Committee on War Relief, addressed the 14th annual convention of the Reno D.C.C.W., June 21-22, on the continued need of the Euro-

pean destitute and asked increased cooperation in the N.C.C.W. "Children in Need" project. An interesting feature of the reports section of the program was a dramatization of the organization of a Block Rosary presented by the Sanctuary and Shrines Committee. Mrs. Annie Corcoran was elected president to succeed Mrs. Howard Keating.

Cincinnati . . . The National President, Mrs. A. S. Lucas, addressed the convention of the Cincinnati A.C.C.W., June 25, on "The Catholic Woman's Role in a Lasting Peace." She urged the women to give expression to the admonitions of the Holy Father and the Bishops by genuine Christian family living and by extending their influence into social and community life. Most Rev. George J. Rehding, Auxiliary Bishop of Cincinnati, addressed the convention, as did Very Rev. Msgr. William J. Gauche, spiritual director; Rt. Rev. Msgr. James W. O'Brien; and Very Rev. John E. Kuhn, archdiocesan director of N.O.D.L. Resolutions were passed opposing the Barden Bill for Federal aid to education and the so-called Equal Rights Amendment, and encouraging con-

tinued help to the needy children of Europe and the writing and reading of good literature. The convention reelected Mrs. Joseph H. Moeller president.

Harrisburg . . . "United Catholic Action in Our Diocese" was the theme of the 24th annual convention of the Harrisburg D.C.C.W., July 13, which opened with Pontifical Mass celebrated by Most Rev. George L. Leach, Bishop of Harrisburg. His Excellency also addressed the convention, referring to his recent trip to Rome and to conditions in Europe, and urged the women to be interested in international affairs. Greetings were extended by the Provincial Director, Mrs. Ralph G. Viehman. Rt. Rev. Msgr. George D. Mulcahy, chancellor, spoke on "The Diocese and the Diocesan Council of Catholic Women"; Mrs. Robert A. Angelo, past national president, on "The Diocese in Relationship to State and National Problems"; and Miss Mary Donohoe, N.C.C.W. affiliations secretary, on "Your Diocese and You." Miss Kathryn H. McCarthy was reelected president.

WITH OUR NATIONALS

Catholic Daughters of America . . . The C.D.A. Supreme Directorate, meeting in Atlantic City in July, approved a project of assistance to the 1,000 expelled priests from Eastern Europe now working among 3,000,000 similarly homeless Catholics in Germany. This project will be carried on concurrently with the "Overseas Family Assistance" program in which an average of \$2,500 a month for CARE packages alone is being contributed. An Institute on World Affairs was held jointly with the meeting of the Supreme Directorate.

Daughters of Isabella . . . Announcement was made at the recent meeting of the National Board of Direction of the National Circle, D. of I., that three young women on D. of I. scholarships received the Master of Social Work Degree this year, two from the National Catholic School of Social Service, Catholic University of America, and one from the Boston College School of Social Work. Increased membership in the D. of I. was noted and splendid cooperation reported in religious and charitable work, over \$55,000 having been expended on Religious Information Courses to date; a sustaining fund set up to rebuild a special ward for crippled children for the Sisters of Charity of Leavenworth, to which about \$12,000 has been contributed up to the present; and over 40,000 articles of clothing having been shipped up to now in the War Relief program and more than 5,000 new garments sent for the Storerooms of the Holy Father.

International Federation of Catholic Alumnae . . . The 18th annual convention of the I.F.C.A. was held in Chicago, August 24-28, under the leadership of Mrs. Richard G. Auspitzer, president. The Michigan Chapter, I.F.C.A., in providing three scholarships, led this year's response to the effort of the Detroit Scholarship Committee to obtain Catholic college scholarships for Catholic students in local public high schools.

Ladies Catholic Benevolent Association . . . Miss Bertha C. McEntee was reelected president of the L.C.B.A. at the recent 20th annual national meeting. The association asked American government action for the release of Josef Cardinal Mindszenty, pledged support of the Bishops' relief and DP resettlement program, condemned unsavory comics, avowed united effort for the promotion of sanctity in the home and the advancement of Christian family life, and protested the Barden Federal school aid bill.

National Catholic Women's Union . . . At its recent 34th annual convention, Mrs. Mary Filser Lohr, chairman of the Central European infant clothing campaign, reported completion this year of the N.C.W.U. drive begun in 1947 to collect 1,000,000 garments for infants and children. Most of the donations have already been distributed in Germany. Mrs. Lohr will represent the N.C.W.U. at the Katholikentag (Catholic Day) conference, dedicated to social problems, in Bochum, Germany, September 1-4.

The Use of Catholic Action

By Affiliated Units of the N.C.C.W.

What is CATHOLIC ACTION?

It is the monthly publication of the National Catholic Welfare Conference. Its articles present authoritative "background material" and references on the problems encountered in advancing the common welfare of Church and country. A subscription to it is included among the affiliation services of the N.C.C.W., sent to the officer designated by the group when affiliating. Anyone wishing to keep well-informed on the work of the N.C.W.C. in all its varied fields of action may also subscribe individually.

How Do N.C.C.W. Affiliates Use It?

In order to bring to *all members* of the affiliated organization some acquaintance with its contents, many groups appoint a special person or a committee to present excerpts or digests of CATHOLIC ACTION in brief report at each month's meeting. *Committee Chairmen* should have brought to their attention articles of particular importance in their special field. *Study clubs* will find especially valuable the "Forum" series of articles which appears from September through April. This series is designed purposely to serve as the basis for discussion-group, open forum, or panel presentations. Each article is divided into three phases of its subject, and is followed by a list of questions to stimulate discussion, and a grouping of pertinent references for further study. *Leaders and officers* will derive much benefit, in a deeper realization of their responsibilities as leaders, from the frequent Papal allocutions and addresses, and statements of the American hierarchy which are carried in full as special supplements.

Suggested Outline for Reporting CATHOLIC ACTION

Take five to eight minutes
Of the meeting-time

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|--------------------------|---|
| Before
the
Meeting | 1. Read issue over. Jot down the most important articles.
2. Summarize articles of greatest importance briefly. Put in a sentence or two the central thought of each. Decide whether you will want to outline the article in your report, or just mention it. |
| At
the
Meeting | 3. Make your report:

A—Stating what topic is of central interest in the copy of this month—the "feature article" may be concerned, for example, with:
<div style="margin-left: 40px;">Catholic Education
International Peace
Christian Family Life, etc.</div>
B—Name the articles that discuss this central issue. Outline the most important article, including:
<div style="margin-left: 40px;">Title
Author
Main thoughts—usually indicated in the first paragraph and summed up in the closing lines.</div>
C—Mention articles that deal with fields of action included in the various Committees your organization has set up. This will assist Committee chairmen to find reference material.
D—Sum up what is contained in the N.C.C.W. section, with special mention of any item of particular interest to your group. These reports of other women's groups are useful suggestions for the programming of your own. |
| After
the
Meeting | 4. In order to make the subscription to CATHOLIC ACTION of permanent value to the work of your organization, keep all copies filed in a place handy for general reference. The material in it is not in any sense "dated," as it is all concerned with problems that are fundamental and whose solution must be a matter of continuing concern. |

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. Notes—New Radio
Director Appointed—Former
President Made Knight of St.
Gregory—Radio Schedule

Advertising the Faith Brings Good Results

Typical of some 300 similar groups in the United States, the Catholic Information Society of the Little Flower Parish in Billings, Montana, has been running Narberth Catholic Information Articles weekly in two papers, *The Review*, circulation five thousand, and *The Herald*, circulation four thousand, since January, 1948.

The articles are published in conjunction with a radio program sponsored by the Society on KBMY. The time of the radio program is printed at the end of each of the Narberth articles. Father S. L. Garland is the energetic moderator of the Little Flower Catholic Information Society and said that Billings is experiencing an enlivened interest in the Faith resulting recently in at least fifty converts per year.

Copy for Narberth Catholic Information Articles is supplied by the National Council of Catholic Men as one of its services to its affiliates.

Catholics Are Asleep, Says Verein President

Speaking at the 94th annual convention of the Catholic Central Verein, San Francisco, August 6 to 10, Albert J. Sattler of New York, president of the Verein, reelected at the conclusion of the sessions, said that in order to combat the advance of secularism in America, it is the duty of Catholics to defend the individual in his God-given rights.

"American Catholics are sleeping in the twilight of security," said Mr. Sattler. Stating that they do not understand the meaning of events taking place in the world today, he added: "Many of us believe the fight is between democracy and dictatorship. But the important question is whether man exists for the state or the state for man; whether man receives his freedom from a secularized society or freedom is a God-given right."

Mr. Sattler is a member of the Board of Directors of the National Council of Catholic Men, having been elected April, 1948, for a three year term. He and Albert A. Dobie, reelected general

secretary of the Catholic Central Verein, are delegates to N.C.C.M. The Verein has been affiliated with the National Council since March 1, 1926.

Auxiliary Bishop James T. O'Dowd, San Francisco, celebrated a Pontifical Mass for the convention, which heard a special message from Bishop Aloisius J. Muench, Apostolic Visitor in Germany, and honorary chairman of the committee on social action. The keynote address was given by Rev. Joseph Munier of St. Patrick's Seminary, Menlo Park, on the theme that "Ideas are more powerful than bombs."

Joseph J. Porta of Pittsburgh, reelected recording secretary of the Verein, is a member of N.C.C.M., being a delegate from the Catholic Knights of St. George, affiliated with the National Council.

Good Friday Observance Called for by Y. M. I.

Reports of the activities of 78 subordinate councils, representing approximately ten thousand Catholic men on the West Coast and in Pennsylvania, Indiana and Hawaii, were made by the officers and chairman of various committees of the Young Men's Institute at the 64th Grand Council, San Jose, California, July 18 to 20. In lighter vein a pre-convention dance, drill teams competition, and the annual Grand Council bowling tournament were held on the Saturday preceding the meet.

The appropriate observance of Good Friday is one of the items receiving particular emphasis by the Y.M.I. An All-America Tour is annually sponsored by the organization, held this year August 12 to 28. Gerald I. Murphy, of San Francisco, chairman of the tour committee, was elected grand president, succeeding Robert J. Leary. Mr. Murphy and Frank J. Stagnaro, grand secretary, are members of N.C.C.M., being delegates from Y.M.I.

Knights of Columbus Ads Bring in Converts

More than 20,000 non-Catholics have enrolled for correspondence courses of religious instruc-

tion and more than a quarter million free booklets have been mailed to inquirers as a result of the Knights of Columbus campaign of advertisements of Catholic doctrine and practice since January, 1948, according to a report submitted by Luke E. Hart, supreme advocate, at the 67th annual Supreme Council meeting of the fraternal order in Portland, Oregon, August 16 to 18. He also reported the formation, in K. of C. Councils, of over 1,300 discussion groups. The advertisements are appearing, currently, in national publications in the United States and Canada having a total circulation of approximately 30 million. They have now been adapted for radio broadcasting in the form of one minute spot announcements.

Figures indicating that the total membership of the Knights of Columbus has reached 763,451 were included in the report read at the convention by Hon. John E. Swift, supreme knight. Addresses were given by Archbishop J. Francis A. McIntyre of Los Angeles, and Hon. J. Howard McGrath, newly appointed United States Attorney General.

Former N.C.C.M. President Honored by Pope

Wilbert J. O'Neill, 65, prominent attorney of Cleveland, Ohio, and past president of the National Council of Catholic Men, has been made a Knight of St. Gregory by Pope Pius XII according to an announcement by Bishop Edward F. Hoban of the diocese of Cleveland.

Mr. O'Neill served as president of N.C.C.M. from March, 1940, till April, 1945, and as general counsel for an additional year from the latter date. During his tenure of office he was largely responsible for initiating and completing revisions in the basic organizational structure of the National Council providing for effective representation of affiliated diocesan and national organizations.

New N.C.C.M. Radio Director Is Old Hand at Game

William H. Shriver, Jr., 33, of Baltimore, has been appointed radio director of the N.C.C.M., it has been announced by James S. Mitchell, executive secretary. Since 1936 Mr. Shriver has been in the field of radio and television in Baltimore, Washington and New York, recently having been radio and television director of Counsel Services, Inc., a Baltimore public relations agency. He was continuity director for station WFBR, Baltimore.

Mr. Shriver succeeds William C. Smith who held the position of N.C.C.M. radio director more than five years. He is now managing editor of Benziger Brothers, publishers of New York.

Radio Mail Box Gleanings

"It was through hearing Msgr. Sheen that I embraced the Catholic Faith as of December 21, 1946 . . . kindly send me a copy of his entire series for 1949."

"I would like 100 copies of the sermon, Washington and Prayer, by Father Calkins.

"I am a Protestant minister but want to congratulate your speaker. . . . I want to distribute the talks here. I referred to this fine sermon in my own last Sunday."

"My compliments, as a Protestant, upon the most inspired approach to religion I have ever heard. My husband and I have just discovered this program and are making it a point to tune in from now on."

RADIO SCHEDULE—SEPTEMBER, 1949

THE CATHOLIC HOUR

NBC Network, 6:00-6:30 P. M., EDT

SUNDAYS

CHAPLAIN WM. J. CLASBY, LT. COL., USAF

General Subject: "In These Our Days"

Sept. 4—The Unknown Architect

Sept. 11—The Unknown Book

Sept. 18—The Unknown Christ

Sept. 25—The Unknown Church

Music on the Catholic Hour is presented by outstanding church and seminary choirs.

THE HOUR OF FAITH

ABC Network, 11:30 A. M.-12 Noon EDT

SUNDAYS

REV. MICHAEL J. LIES

Wichita, Kansas

General Subject: "Man Is Destined for the Glory of God"

Sept. 4—Thus Was He Created

Sept. 11—Thus Is His Pattern for Life

Sept. 18—Thus Must He Live

Sept. 25—Thus Will He Be Glorified

Music on the Hour of Faith is provided by a Male Quartette under the direction of Paul Creston.

FAITH IN OUR TIME

MBS Network, 10:15-10:30 A. M., EDT

THURSDAYS

REV. JAMES A. CAULFIELD

Washington, D. C.

General Subject: "The Importance of Little Things"

Sept. 1—What Is Your Yardstick

Sept. 8—Pumpkins or Acorns

Sept. 15—As a Pinch of Salt

Sept. 22—A Cup of Cold Water

Sept. 29—Shadow or Substance

Music on the program is provided by baritone soloist and organist.

THOUGH legitimate is your joy, dear daughters, in commemorating the first 40 years of the life of your Union, still you are gathered around Us, with thoughts and feelings of even a higher plane. You have wished to mark a stage, or, as the common expression is called, a halt and look back on the road you have covered and consider with clear vision the conditions in which you find yourselves today. Now you are waiting to hear from Us what duties are imposed upon you by those conditions and what advice We shall give. In a word you now desire to plan the journey and the program of the next stage.

During the last 40 years you have gone forward courageously but the world too has progressed, and that progress has been made at a dizzying speed. Thus it is a question of seeing in the first place if you have been able to keep pace and have not let yourselves be overtaken and surpassed and have not remained fruitlessly behind. What is even of greater importance is to see if you have been sufficiently strong so as not to have been carried along with the march of time and have been able on the contrary, to assist, in some modest way, in the guiding, the retarding, or in hastening the events in such a way as to control and thus give greater stability and continuity.

Yes, the world has advanced, and with this We do not mean to speak merely of the great events that have given memorable dates to history, especially the two great wars, which (and the second incomparably more than the first) imposed unheard of and superhuman sacrifices, also on the Italian woman. We have particularly in mind, and above all, the evolution, during this period, of your conditions of life; an evolution which might better be termed a complete upheaval.

When your Union was born this change had perhaps already commenced in some way. Now it has been completed. The Italian woman, and especially the young woman, has come out from the reserve and the concealment of the domestic life and has taken her place extensively in appointments and in offices and with responsibilities and rights that formerly were reserved exclusively to men. The Italian woman, and this is to her credit, did not make her entry into the public life of the nation with a light heart. Having attained her majority, independent and with equal rights, she is now on a level with men in economy and in labor, in the sciences and in the arts, in the free professions and in public offices, and she now shares in the

Holy Father Encourages Women In Interest of Family and Youth

The text of the address of His Holiness Pope Pius XII, given July 24 in St. Peter's Basilica to the Women of Italian Catholic Action in celebration of the 40th anniversary of their Union, is strikingly applicable and interesting to Catholic women's organizations elsewhere. It merits careful reading, even study.—The Editor.

political and administrative decisions of the State and the Municipalities.

Frequently We have had occasion to speak of the consequences of this transformation, and to illustrate the obligations that result. We have done this on various occasions, at the meetings of Italian women, at international congresses of Catholic women and in audiences granted to young women and newly wedded couples. We have dealt with this subject both in general when speaking of the special positions of women, as workers in offices or factories, as teachers and those taking an active part in the political life. What then can We add on such grave questions of which We have spoken so often?

Nevertheless, We feel urged to speak to you now, the Women of Catholic Action, to recommend to you with renewed warmth the needs of the family and of youth. In the very first place, however, We must render humble thanks to Almighty God, in the intimacy of our souls for the great work that you have been able to accomplish during the last four decades. What good will, what devotion, and what Christian heroism! The motto which you chose, "Strong in Faith" has become your praise. How great is the debt owed by the preserved faith and Christian life of the Italian people to your apostolate? How vast has been your charitable activity both in peace and in war and among all sections of the people. The Hand of God has led you and the grace of God has made you strong. Praise and Glory be to Him!

We thank you too, dear daughters, especially, for having carried out a mission of great importance and that is the education and the guidance of the Italian woman in the fulfillment of her duties to God and her conscience. It has been an arduous task, full of self-sacrifice, but you have accomplished it for the cause of God and for the highest interests of the

nation and its Christian civilization, and God has blessed your efforts.

And now, dear daughters, let us examine more closely our subject, for there still remains much to be done and the Church expects much from your untiring zeal. Ever louder and more piercing are the cries that come both from Europe and from beyond the seas, for help for the unhappy conditions of the family and the younger generation. It is well known that in great part war is responsible for this, since it is war that is to blame for the violent and evil separation of millions of husbands and wives and also for the destruction of innumerable homes.

It is, however, equally certain that the true and precise cause of such great evil is even deeper. It must be sought in what, in a general term, is called "Materialism," in the negation or in at least the neglect of and the contempt for everything that is meant by religion, Christianity, submission to God and His law, future life and eternity. Materialism as a pestilential breath, pervades increasingly the whole of existence and produces its most evil effects in marriage, in the family and among young people. It can be said, as a unanimous judgment, that the morality of many young people is in continual decline. This applies not only to the youth of the cities but also in the country districts, where once there flourished a sound and robust morality, the moral degradation is only slightly less, while a great deal of what leads to luxury and pleasure in the cities now has free access even to villages.

It is superfluous to mention how the radio and the cinema have been used and abused for the spreading of materialism, or how bad books, the licentious, illustrated magazines, immodest plays, immoral dances, immodesty on the beaches, have all contributed to the superficiality and worldliness and the sensuality of youth. In the first place, however, the dissolution of mar-

riage is responsible, and to this can be attributed the moral debasement of youth as a sign and an evil consequence.

It may be that this sad picture is not of equal gravity in all countries and that Italy may be counted among those countries that are still the more sound. In fact We have often admired the serried ranks of a magnificent youth, pure, strong and ardent and ready for any sacrifice in the defense of the Faith and of virtue. Nevertheless, even in your country, the younger generation has been seriously affected. We do not know for what ends the Church should use most energetically her efforts; whether it should be for the salvation of the family or for the salvation of youth. Thus the Church relies especially on you, the women and Christian mothers. You have been working for a long time for this end and you have made it the subject of your discussions. The final resolutions of your congress testify to your noble and apostolic efforts in assessing the needs of the Christian domestic society in relation to present day conditions.

For Our part We would like to draw your attention to three points: First of all We say that everything that can contribute to a sound social policy for the good of the family and Christian youth can always count on the efficacious support of the Church.

We repeat now to you, what We said to the men of Catholic Action some two years ago. The Catholic Church strongly supports the requirements of social justice. These requirements include the provision for the people of the necessary houses, and above all for those who desire to found a family or are already doing so. Can there be conceived a social need of greater urgency? How sad it is to see young people at the age when nature is more inclined to marriage, forced to wait years and years, merely because of the lack of a place to live, and always with the danger that in this nervewracking waiting, their morals may deteriorate. Encourage then as much as you can with your propaganda and your labors, the provision of houses so that the dignity of marriage and the Christian education of children may not suffer from this need.

We bless also your schools of domestic economy and in general all that tends to help the formation and the instruction of the woman in housekeeping and for the care of her own home and the care and education of her children. We bless in general all that which serves not only the physiological but also the social and

spiritual preparation for marriage and all the effort that you give to the thought of the selection and training for future professions. Do not forget, however, that among woman's vocations there is also the religious vocation, the state of a virgin consecrated to God. This observation is all the more opportune today because with the deserved esteem for apostolic labor in the world, there might enter, almost imperceptibly a shadow of naturalism, which would cloud the beauty and the fertile value that is to be found in the complete gift of the heart and life to God. The apostolate of the Church today can hardly be conceived without the collaboration of nuns in works of charity, in the schools, in the assistance to the priestly ministry and on the missions. It is, therefore, for the Italian women, to assure for Italy the necessary vocations. Work to encourage them, and you know that the beneficial results of virgins consecrated to God, are to be seen, returning to the families themselves in various forms.

(2) If We recognize all the importance of a sound social policy for the salvation of the family and the Christian youth, nevertheless it is still but a preliminary element. Otherwise the family in the higher social grades would not be, but is, in fact, equally and perhaps more exposed to moral decline, than the family in lower social circumstances.

The neoplasm for the family, just as for youth, is the languishing of faith and the fear of God, of piety and conscientiousness, the infiltration of materialism, not only into thought and judgment but also into the practical life, of even not a few of those who desire to be and remain faithful believers.

For this evil there is but one remedy: the strong faith for the parents, which, through example, religious instruction and moral education, will produce in children a solid faith.

Strength of faith! Therefore no superficiality, nor mere formality without substance and not even a piety of mere sentiment. Pious and traditional customs of Christian families, beginning with the crucifix and sacred pictures must of course be held in the highest honor, but they have their true meaning only if they are based on a deep and interior faith at the center of which there are the great religious truths. How great, for example, is the value of the thought of the omnipresence of God for the active and believing man and what an in-

comparable aid it is in the education of children.

The example of parents. Who does not know of its irreplaceable efficacy? The prayer of the father and the mother jointly with the children, the conscientious observance of the feasts, the respectful language when speaking of religion and the Church, the calmness, the diligence, honesty, loyalty and the irreprehensible conduct of life.

The religious instruction of the children, during their early years is the sweet task of the mother. Then, you mothers have the children in your hands and the time then lost can only be regained with difficulty, and what is then planted in their souls will be difficult to completely efface. Christian mothers, it is in this that you have the promise of your success and in this also is your responsibility.

(3) The moral education of youth. This is of such importance that although it is included in the preceding points, it merits to be given consideration apart.

Formerly, when the mother of a family noted in her children the dawn of adolescence, she redoubled her vigilance and care for the protection of their innocence and to strengthen their virtue during this crisis of age, and she felt relieved of her worries when she saw them remaining faithful to their religious duties and to the observance of the Sundays and holidays.

Today, the observance of the precept of Sundays and holidays is no longer a sure guarantee for the moral conduct of the young woman. This separation of religion and morality, is very significant because if these two elements are genuine, they form one indivisible unit. Without doubt, there have always been moral falls, but when the religious life was sound and solid the personal and the public conscience cried out repeatedly.

Here, too, there is but one remedy. Keep before the eyes of the child, from its early years, the commandments of God and accustom it to observe them. The youth of today no less than that of former days is prepared and is ready to do good and to serve God, but it must be educated to do so.

Counteract the desire for luxury and pleasure with an education in frankness and simplicity. Youth must learn again to control itself and face privations. It must not happen that youth should burden parents with requests that parents cannot satisfy. Simplicity of life and economy have at all times been characteristic of the Italian people and they must remain

so, because even the national economy requires them.

Educate youth in purity. Help youth when an explaining word of advice and guidance is necessary. Do not forget that a good education must embrace the whole of life and in this sphere especially the habit of self-control is the best formation.

Educate youth to obedience and the respect for authority. This is simple when man is submissive to God and recognizes the unconditional value of His commandments. For the unbeliever and the man who denies God, there cannot be any true, just and ordered authority because "there exists no

authority except for God" (Romans XIII, 1). Man cannot either rule or be ruled by fear and force.

All these are undoubtedly elementary truths, but they are precisely the truths that are only too often ignored and neglected, and yet recovery cannot be achieved except these fundamental requirements are faithfully observed.

Go then, dear daughters, to your labors, or rather continue the work readily and with clear vision of the end in view, which is the salvation of Christian marriage, of the family and of youth. The fatigue and the trials that you support are truly for the

cause of God and His Church and at the same time for the supreme interests of your people and your country because the principle that "a people among whom marriage and the family are dissolved is destined sooner or later to ruin" is true.

May God be with you. He will grant you "both the will and the performance" (Phil. II, 13). May His Blessed Mother Mary, your life, your consolation and your hope, maintain in your Union the spirit of mutual respect, confidence, love and apostolic zeal, in token of which We impart to you all from Our heart Our paternal and apostolic blessing.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

September, 1949

- 7-10—NEWMAN CLUB FEDERATION—35th national convention, Chicago, Ill.
- 16-18—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Madison, Wis.
- 20-23—CONFRATERNITY OF CHRISTIAN DOCTRINE—13th annual meeting of Diocesan Directors, Milwaukee, Wis.
- 26-27—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Portland, Oreg.
- 30-Oct. 2—THIRD ORDER OF ST. FRANCIS—6-state convention (Utah, Oregon, Washington, Nevada, Arizona, California), San Francisco, Calif.

October, 1949

- 1-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Spokane, Wash.
- 2-4—NATIONAL COUNCIL OF CATHOLIC WOMEN—Southwest regional conference, San Antonio, Tex.
- 8-10—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Providence, R. I.
- 18-20—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Houston, Tex.
- 20-21—CATHOLIC PRESS ASSOCIATION—Midwest regional conference, Detroit, Mich.
- 21-22—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Alexandria, La.
- 22-24—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Cincinnati, Ohio

November, 1949

- 4-9—CATHOLIC RURAL LIFE CONFERENCE—annual convention, Columbus, Ohio (Revised date).
- 12-14—CONFRATERNITY OF CHRISTIAN DOCTRINE—regional congress, Erie, Pa.
- 25-27—CATHOLIC ASSOCIATION FOR INTERNATIONAL PEACE—annual conference, New York, N. Y.

April, 1950

- 11-14—NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION—47th annual convention, New Orleans, La.

May, 1950

- 24-26—CATHOLIC PRESS ASSOCIATION—40th annual convention, Rochester, N. Y.